

SPEECHES

delivered before the

Subscribing of the Covenant,

the 25. of September, at

S^T. MARGARET

WESTMINSTER.

THE ONE

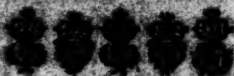
By M^r. PHILIP NYE

THE OTHER

By M^r. ALEXANDER HENDERSON.

1643

Published by speciall order
of the House of Commons.



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 the 25. of September 1841
 WESTMINSTER
 UNION THEOLOGICAL
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 NEW YORK
 By M. Phillips

THE OTHER
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NOV 25 1841

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 Anno Domini 1843.

An exhortation made to the
Honourable House of Commons
and Reverend Divines of the Assembly,

By M. N. Y. E. before mee read

the COVENANT.



Great and solemn work (honourable and
Reverend) this day is put into our hands
let us stir up and awaken our hearts unto
it. Wee deal with God as well as with
men, and with God in his greatness and
excellency, for by him wee fear, and at the same
time we have to do with God and his goodness, who
now reacheth our unto us a strong and comfortable arme
of assistance. The goodness of God procuring succour
and help to a sinfull and afflicted people, (such are we)
ought to be matter of fear and trembling even to all
that hear of it. *Jer. 33.* Now wee are to read and acknow-
ledge him this day who is fearfull in praise. Wee are
by that Name which is Holy and Reverent, enter in-
to a Covenant and League that is never to be forgotten
by us neither presently, and the fruit I hope of it shall
be so great, as both we and they shall have cause to re-
member in with joy, and such an Oath as for manner,
persons, and other circumstances, the like hath not been
in any league or Oath warranted of so sacred and sanctified
uses I yet sufficiently, yet spend in both.

The parties engaging in this league are three King-
domes, famous for the knowledge, & acknowledgment
of Christ above all the kingdomes in the world; to sweare
before such a presence, should mould the spirit of man
into a great deal of reverence; what then to be engaged,
to be incorporated, and that by sacred Oath, with such
an high and honourable Fraternity? An Oath is to be
esteemed so much the more solemne, by how much
greater the persons are that sweare each to other: as in
heaven when God sweares to his Son, on earth when
Kings swear each to other, so in this businesse, where
Kingdomes sweare mutually.

And as the solemnity of an Oath is to bee measured
by the persons swearing, so by the matter also that is to
be sworn to; God would not swear to the Covenant of
works, hee intended not to honour it so much, it was
not to continue, it was not worthy of an Oath of his:
but to the Covenant of grace, which is the Gospell, he
swears and repents not of it. God swears for the salvati-
on of men, and of Kingdomes. And if Kingdomes swear
what Subject of an Oath becommeth them better then
the preservation and salvation of Kingdomes, by esta-
blishing the kingdom of a Saviour amongst them, even
our Lord and Saviour Jesus Christ, who is a Mediator
and Saviour for Nations as well as particular persons.

The end also is great and honourable, as either of the
former *two is better then one*, saith he who best knoweth
what is best; and from whom alone every thing hath
the goodnesse it hath. Association is of divine Off-
spring, not only the beginning of Creatures, but the put-
ting of them together: the cluster as well as the grape is
the work of God: consort and harmony amongst men,
especially amongst saints, is very pleasing unto the Lord
if when but two or three agree & assent upon any thing

on earth, It shall be confirmed in heaven: and for this, because they gather together in his name, much more when two or three Kingdomes shall meet and consent together *in his name and for his name, that God may bee one, and his name one amongst them,* and his presence amidst them. That prayer of Christ seemeth to proceed from a feeling sense of his own blessednesse: *Father, that they may be one, as thou in me, &c.* Unity amongst his Churches and children must needs therefore be very acceptable unto him: For out of the more deep sense desires are fetcht from within us, the more pleasing will be the answer of them unto us, Churches and Kingdomes are dear to God, his patience towards them, his compassion over them, more then particular persons, sheweth it plainly. But Kingdomes willingly engaging themselves for his Kingdome, his Christ, his Saints, the purity of religion, his worship, and Government, in all particulars: and in all humility sitting down at his feet to receive the law and the rule from his mouth, what a price doth hee set upon such? Especially when (as we this day) sensible of our infirmity, of an unfaithfull heart not, steddily with our God, but apt to start from the cause, if we feel the knife or the fire: who binde our selves with cords, as a sacrifice to the hornes of the Altar. We invoke the name of the great God, that his voves, yea his curse may bee upon us, if we do not this, yea though we suffer for so doing that is, if we endeavour not so farre as the Lord shall assist us by his grace, to advance the Kingdome of the Lord Jesus Christ here upon earth, and make Jerusalem once more the praise of the whole world, not withstanding all the contradictions of men.

What is this but the contents and matter of our Oath? What doe we covenant? What doe we vowe? Is

it not the preservation of Religion, whither it is reformed
and the Reformation of Religion, where it needs? Is
it not the Reformation of three Kingdomes; and a Re-
formation universall, Doctrine, Discipline, and Wor-
ship, in whatsoever the Word shall discover untous? To
practise, as a fruit of love; to reforme, a fruit of zeale;
but to reforme, will bee a taken of great prudence,
and circumspection in each of these Churches. And all
this to be done according to Gods Word, the best rule,
and according to the best reformed Churches, the best
interpreters of this Rule. If *England* hath obtained to
any greater perfection in so handling the word of righ-
teousnesse; and truths, that are according to godliness
as to make men more godly, more righteous. And if
in the Churches of *Scotland* any more light and beauty
in matters of Order and Discipline; by which their
Assemblies are more orderly; or if to any other Church
or person it hath been given better to have learned
Christ in any of his wayes then any of us; wee shall
humbly bow, and kisse their lips that can speak right
words unto us in this matter, and help us into the nearest
uniformity with the word and minde of Christ in his
great work of Reformation.

Honourable and Reverend Brethren, there cannot be
a more direct & effectfull way to exhort and perswade
the wise, and men of sad and serious spirits (and such
are you to whom I am commanded to speak this day)
then to see into their understandings the weight, and
worth, and great importance of the worke they are per-
swaded unto. This hath is such; and in the matter and
consequence of it, of such consideration; that can truly
say, it is worthy of us, yea of all these Kingdomes, yea
of all the Kingdomes of new world; for it is serving
Italy and Allegiance unto Christ the King of Kings
and

and a giving up of all these Kingdomes, which are his inheritance, to be subdued more to his thron, and ruled more by his Scepter, upon whose shoulders the government is laid, and in the increase of whose Government and peace there shall be no end. *Exa. 9.* Yea, we finde this very thing in the utmost accomplishment of it, to have begun the Oath of the greatest Angel that ever was, who setting his feet upon two of Gods Kingdomes, the one upon the Sea, the other upon the Earth, lifting up his hand to heaven, as you are to doe this day, and so swearing. *Rev. 10.* The effect of that oath you shall finde, to be this, that the Kingdomes of the world become the Kingdomes of the Lord, and his Christ, and hee shall reigne for ever. *Rev. 11.* His Oath was for the full and finall accomplishment, this of yours for a graduall yet a great performance towards it.

That which the apostles and primitive times did so much and so long pray for, though never long with much quietnesse enjoyed, that which our Fathers, in these latter times have fasted, prayed, and mourned after, yet attained not; even the cause which many dear Saints now with God, have furthered by extreamest sufferings, poverty, imprisonment, banishment, death, ever since the first dawning of Reformation: That and the very same is the very cause and work that wee are come now, through the mercy of Jesus Christ, not only to pray for, but swear to. And surely it can be no other, but the result and answer of such prayers, and reare of such sincerity & sufferings, that three Kingdomes should be thus born, or rather new born in a day: that these Kingdomes should be wrought about, to so great an engagement, then which nothing is higher, for to this end King, raigne, Kingdomes stand, and States are upheld.

This a speciall grace and favour of God unto you Brethren

Brethren, Reverend and Honourable, to vouchsafe you
the opportunity, and to put into your hearts (as this
day) to engage your lives and estates in matters so much
concerning him and his glory. And if thou should doe
no more but lay a foundation stone in this great work,
and by so doing engage posterity after you to finish it,
it were honour enough. But there may yet further use be
made of you, who now are to take this oath, you are
designed as chief master Builders and choice instruments
for the effecting of this sealed Peace and Reformation;
which if the Lord shall please to finish in your hands, a
greater happinesse on earth, nor a greater means to aug-
ment your glory and crown in heaven, you are not ca-
pable of. And this let me further adde for your encou-
ragement of what extensive good and fruit in the suc-
cesse of it, this very oath may prove to be, we know not.
God hath set his Covenant like the Heavens, not onely
for duration, but like also for extension. The Heavens
move and roule about, and so communicate their light,
and heat, and vertue, to all places and parts of the
earth; so doth the Covenant of God, so may this gift
bee given to other Covenants that are framed to that
pattern. How much this solemne League and oath may
provoke other reformed Churches to a farther Refor-
mation of themselves; what light and heat it may com-
municate abroad to other parts of the world, it is only
in Him to define to whom is given the utmost ends of the
earth for his inheritance, and worketh by his exceeding
great power great things out of as small beginnings.
But howsoever, this I am sure of, it is a way in all proba-
bility most likely to enable us to preserve & defend our
religion against our common enemies, and possibly a more
sure foundation this day will be laid for ruining Popery
and

and Prelacy, the chief of them, then as yet we have been led unto in any age.

For Popery, it hath been a Religion ever dexterous in fencing and muniting it self by association and joynt strength, all sorts of Professors amongst them are cast into Fraternities and Brother hoods, and these Orders carefully united by Vow one with another and under some more generall notion of common dependencie. Such States also & Kingdomes as they have thus made theirs; they endeavour to improve and secure by strict combinations and leagues each to other, witnesse of late yeares that *La Sainte ligue*, the holy league. It will not bee unworthy your consideration, whether seeing the preservation of Popery hath been by Leagues and Covenants, God may not make a League or Covenant to be the destruction of it. Nay the very rise of Popery seemeth to bee after such a manner by Kings, that is, Kingdomes assenting and agreeing perhaps by some joynt Covenant (the text saith *with one minde*, why not then with one mouth) to give their power and strength unto the Beast, and make war against the Lamb. Rev. 17. where you read the Lamb shall overcome the Beast, and possibly with the same weapons, hee is the Lord of Lords, and King of Kings, hee can unite Kings and Kingdoms, and give them one minde also to destroy the Whore and bee her utter ruine, And may not this dayes work be a happy beginning of such a blessed expedition?

Prelacie another common enemy, that we Covenant and swear against, what hath it been, or what hath the strength of it been, but a subtle combination of Clergy men formed into a policy or body of their own invention, framing themselves into Subordination and Dependencie one upon another, so that the interest of

each is improved by all, & a great power by this means acquired to themselves, as by sad experience we have lately found: The joynts and members of this body, you know were knit together by the sacred engagement of an Oath, the Oath of Canonicall obedience as they called it: You remember also with what cunning and industrie they endeavoured lately to make this Oath and Covenant more sure for themselves and their posterity. And intended a more publike, solemn and universal engagement, then since Popery this cause of theirs was ever maintained or supported by. And questionlesse, *Ireland* and *scotland* also must at last have been brought into this holy league with *England*. But blessed be the Lord, and blessed be his good hand the Parliament, that from the indignation of their spirits against so horrid a yoke, have dashed out the very brains of this project, and are now this day present before the Lord to take and give possession of this blessed Ordinance, even an Oath and Covenant as folemne and of as large extent as they intended theirs; uniting these three Kingdoms into such a League and happy combination, as will doublesse preserve us and our Reformation against them, though their iniquity in the misteries of it should still be working amongst us. Come therefore (I speak in the words of the Prophet) let us joyne ourselves to the Lord, and one to another, and each to all, in a perpetual Covenant that shall not be forgotten.

We are now entring upon a work of the greatest moment and concernement, to us, and to our posterity after us; that ever was undertaken by any of us, or any of our Forefathers before us, or neighbouring Nations about us: if the Lord shall blesse this our beginning, it will bee a happie day, and we shall be a happy people. An Oath is a duty of the first commandment, and therefore
of

of the highest and noblest order and rank of duties, therefore must come forth attended with choicest graces, especially with these two, humility, and fear. Fear, not onely of God, which ought to bee in an eminent measure, *Gen. 31. 53.* *Jacob* swear by the feare of his father *Isaac*, as if hee coveted to inherit his fathers grace, as well as his fathers God: But also feare of an Oath, it being a dreadfull duty, and hath this peculiar, it is established by the Oath of God, I have sworne that unto mee every tongue shall sweare, *Isa. 45. 23.* It is made the very Character of a Saint, hee feares an Oath *Eccles. 9. 2.*

Humility is another grace requisite, set your hearts before God in an humble obedient frame; *Deut. 6.* *Thou shalt fear the Lord thy God, and serve him, and swear by his Name.* The Apostle *Paul* was sensible of this engagement, even in the very act of this duetie, *Rom. 1. 9.* *I call God to witnesse whom I serve in my spirit;* Although it be a work of the lips, yet the heart and the whole man must be interested if we expect this worship to be acceptable, *Psal. 119. 108.* *Accept the free will offering of my mouth, and teach me thy judgements.*

Also it must bee done in the greatest simplicity and plainnesse of spirit, in respect of those with whom wee Covenant. We call God as a witnesse betwixt us who searcheth the heart: *With him is wisdom and strength, the deceived & deceiver is his,* *Job 12. 19.* He hath wisdom to discover, and strength to punish, if our hearts be not upright to our Brethren in this matter. Let us be contented with this, that the words of our Covenant be bands, it may not be so much as in the desire of our hearts that they should become snares, no nor to the weakest and simplest person that joyneth with us. In the whole work make your addresse unto God, as *Jacob* did to his

father *Ishao*; and let there bee the like fear and jealousie over your spirits, *Gen. 27. 12. My Father peradventure will feel me, and I shall seeme to him as a deceiver, and I shall bring a curse upon me, and not a blessing.*

I take liberty with more earnestnesse to presse this care upon you, because I have observed Oaths and Covenants have been undertaken by us formerly, and by the command of authority, the fruit whereof, though great yet not answered our expectation; the Lord sorely hath been displeased with the lightnesse of our hearts in the work. I beseech you bee more watchfull, and stirre up your hearts with more industry this day then ever before: As it is the last Oath you are likely to take in this kinde, so it is our last refuge, *tabula post naufragium*. If this help not, wee are likely to remaine to our dying day an unhappy people, but if otherwise, *You will indeed sweare with all your hearts, and seek the Lord with your whole desire, God will bee found, and give you rest round about, 2 Chor. 15. 15.*

And having sworn, and entred into this solemne engagement to God and man, make conscience to doe accordingly, otherwise it is better thou shouldst not vow *Ecclesiast. 5.* As it is said of fasting, it is not the bowing down of the head for a day, so of this solemne swearing it is not the lifting up of the hand for a day, but an honest and faithfull endeavouring after the contents of this Covenant all our dayes, A truce breaker is reckoned up amongst the vilest of Christians, *2. Tim. 3. 3.* so a Covenant-breaker is listed amongst the worst of Heathens, *Rom. 1. 31.* But hee that sweareth and changerh not, though he swear to his hurt, that is, he that wil keep his Covenant and Oath though the contents of it prove not for him, nay possibly against him, yet hee will keep it for his Oaths sake, such a one *shall have his habitation with the most High, and dwell in his Tabernacle, Psal. 15.*

And

And as for you, Reverend Brethren, that are Ministers of the Gospel, there is yet another obligation will lie upon you, let us look to our selves, and make provision to walk answerable to this our Covenant for the Gospels sake; it will reflect a great aspersion upon the truth of the Gospel, if wee should bee false or unconstant in any word or purpose, though in a matter of lesse consequence, as you can easily collect from that apology of *Paul & Cor. 1. 17, 18.* how much more in such a case as this is, if we should bee found to purpose, nay more, to vow, and covenant, and swear, and all this, *according unto the flesh, and with us there should be,* not withstanding all these obligations, *yea, yea, and nay, nay?*

That we may all who take the Covenant this day, be constant, immoveable, and abound in this work of the Lord, that we may not start aside, or give back, or goe on uncomfortably, there is a twofold grace or qualification to bee laboured after.

1. Wee must get courage, spirits that are bold and resolute. It is said in *Haggai*, that *the Lord stirred up the spirit of Zerubbabel Governour of Judah, and the spirit of Joshua the High Priest, and the spirit of all the remnant of the people, and they came, and did work in the house of the Lord, the vwork of Gods house: Reformation work especially, is a stirring work: read Stories, you finde not any where Reformation made in any age, either in Doctrine or Discipline, without great stirre and opposition. This was foretold by the same Prophet. Chap. 2. vers. 7. the promise is, Hee will fill his house with glory but what goeth before, vers 6, Yet once it is a little while and I will shake the Heavens, and the Earth, and the Sea, and the dry land that is, all Nations, as in the words following, This place is applied *Hek 11*, to the removing Jewish Rites, the moveables of Gods house. The like*

you

you finde in the Apostles times, *Acts* 17, the truth being preached, some beleeved, others did not; here beginnet the stirre, *vers.* 6. those that beleeved not, tooke unto themselves certaine lewd fellows of the baser sort, and gathered a company, and set all the City in an uproare: and vvhhen they had done so, complained of the brethren to the Rulers, as men that turn the world upside down, *ver.* 6. Read also *Acts* 21. 27, 30. 31. In such a work therefore men had need bee of stout, resolute, and composed spirits, that vve may bee able to goe on in the maine, and stirre in the midst of such stirres, and nor bee amazed at any such doings. It may possibly happen, that even amongst your selves there vvill bee our cryes, Sir, you vvill undo all, saith one, you vvill put all into confusion saith another, if you take this course, saith a third, vve can expect nothing but bloud: but a vvise States-man, like an experienced Sea-man, knowveth the compasse of his vessel, and though it heave and trosse, and the passengers cry out about him, yet in the midst of all hee is himself, turneth not aside from his work, but steereth on his course. I beseech you let it be seriously considered, if you meane to doe any such work in the house of God as this is; if you meane to pluck up what many yeares agoe was planted, or to build up what so long agoe was pulled downe, and to goe thorough with this work, and not bee discouraged, you must begge of the Lord this excellent spirit, this resolute stirring spirit, otherwise you will bee out spirited, and both you and your cause slighted and dishonoured.

2 On the other hand wee must labour for humility, prudence, gentlenesse, meeknesse. A man may bee very zealous and resolute, and yet very meek and mercifull: Jesus Christ was a Lyon, and yet a Lambe also; in one place hee telleth them hee commeth to send fire on the earth:

Earth: and in another place rebuketh his Disciples for their fiery spirits, *Luk. 9.54*: There was the like composition in *Moses*, and in *Paul*, and it is of great use, especially in this worke of Reformation. I have not observed any disputes carried on with more bitterness in mens writings, and with a more unsanctified heat of spirit, yea and by godly men too, then in contraverfies about discipline, Church Government, Ceremonies, and the like. Surely to argue about Government with such ungoverned passions, to argue for Reformation with a spirit so unreformed, is very uncomely. Let us be zealous, as Christ was, to cast out all, to extirpate and root out every plant his heavenly Father hath not planted: and yet let us doe it in an orderly way, and with the spirit of Christ, whose servants we are, *The servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meeknesse instructing those that oppose,* 2 Tim. 2. 24. 25. We solemnly engagethis day our utmost endeavours for Reformation; let us remember this, that too much heat, as well as too much coldness, may harden men in their wayes, and hinder Reformation.

Brethren, let us come to this blessed work, with such a frame of heart, with such a minde for the present, with such resolutions for the time to come; let us not bee wanting to the opportunity God hath put into our hands this day; and then I can promise you, as the Prophet, *Consider this day and upwards, even from this day, that the foundation of the Lords work is laid. Consider it, from this day will I blesse you, saith the Lord.* Nay, we have received as it were the first fruits of this promise, for as it is said of some mens good works they are manifest beforehand, 1 Tim. 5. Even so may be said of the good work of this day, it is manifest before hand, God hath

hath as it were before hand testified his acceptance, while wee were thinking and purposing this free will Offering, he was protecting and defending our Armie, causing our enemies the enemies of this work to flee before us, and gave us a victory, not to be despised, surely this Oath and Covenant shall be *Judahs* joy, the joy and comfort of this whole Kingdome, yea, of all three Kingdomes.

Jesus Christ King of the Saints govern us by his Spirit, strengthen us by his power, undertake for us according as he hath sworn, even the Oath which he swore to our Father Abraham, that hee would grant unto us, that we being delivered out of the hands of our enemies, might serve him without feare in holinesse and righteousness before him all the dayes of our life, Luke 1. Grant unto us also, that when this life is finished, and wee gathered to our Fathers, there may be a generation out of our loynes to stand up in this cause, that his grear and reverent Name may be exalted from one generation to another, untill hee himself shall come, and perfect all with his own hand by his own wisdom: even so come Lord Jesus, come quickly, Amen.

A Specch delivered by
M. Alexander Henderson, imme-
diatly before the taking of the
Covenant, by the House of Commons,
and Assembly of Divines.



Although the time bee farre spent, yet am
I bold / Honourable, Reverend, and be-
loved in the Lord, to craue your pati-
ence a little; It were both sin and shame
to us in this so acceptable a time, in this
day, which the Lord hath made, to bee silent and to
say nothing: If we should hold our peace, wee could
neither be answerable to God, whose cause and worke
is in hand; nor of this Church and Kingdome, unto
which we have made so large profession of duty, & ow
much more; nor to our Native Kingdome, so abundant
in affection toward you; nor to our own heart, which
exceedingly rejoyce to see this day: We have greater
reason then the leproous men sitting in a time of great ex-
tremitye at the gate of *Samaria*, to say one to another,
We doubt well, this day is a day of good rydings, and
we hold our peace: It is true, the *Syrians* are not yet
sted; but our hope is through God, that the worke be-
gun this day, being sincerely performed and faithfully
pursued, shall put to flight, not onely the *Syrians* and *Ba-
bylonians*, but all other enemies of the Church of God,
of the Kings honour, and of our liberty and peace.

C

For

For it is acceptable to God and well-pleasing in his sight, when his people come willingly in the day of his power (and how shall they not be willing in the day of his power?) to enter a religious Covenant, with him and amongst themselves whatsoever be the condition of the people of God, whether in sorrow and humiliation before deliverance, or in rejoycing & thanksgiving after deliverance: this is it, which the Lord waits for at their hands, which they have been used to performe, and with which hee hath been so well pleased, that it hath been the fountaine of many deliverances and blessings unto them. When a people beginneth to forget God, he lifteth up his hand against them and smitteth them: And when his people, humbled before him, lift up their hands not only in supplication, but in covenant before the most high God, he is pleased (such is his mercy and wonderful compassion) first, to lift his hand unto them, saying, *I am the Lord your God*; as we have it three times in two verses of the 20. of *Ezekiel*, and next he stretcheth out his hand against his enemies and thers. It is the best work of Faith, to joyn in Covenant with God, the best work of love and Christian Communion to joyn in Covenant with the people of God; the best work of the best zeal, to joyn in Covenant for Reformation, against the enemies of God and Religion; the best work of true loyalty, to joyn in Covenant for the preservation of our King and Superiours; and the best proof of naturall affection (and to be without naturall affection, is one of the great sinnes of the Gentiles) to joyn in Covenant for defence of our Native Countrey, Liberties, and Lawes, Such as for these necessary ends do withdraw and are not willing to enter into Covenant, have reason to enter into their own hearts and to look into their Faith, love, zeal, loyalty, and naturall affection,

As

As it is acceptable to God, to have we for it the precedent and example, not onely of the people of God of old, of the Reformed Churches of *Germany*, and the Low Countreyes; but of our owne Noble and Christian Progenitors in the time of the danger of Religion, which is expresse in the Covenant it self. The defect was; They went not on throughly to enter in a solemne Covenant; an happinesse reserved for this time, which had they done, the corruptions and calamities of these dayes might have been prevented: And if the Lord shall bee pleased to move, loose, and enlarge the hearts of his people in his Majesties Dominions to take this Covenant, not in simulation, nor in luke warmnesse, as those that are almost perswaded to bee Christians, but as becommeth the people of God, it shall bee the prevention of many evils and miseries, and a meane of many and rich blessings, spirituall and temporall, to our selves, our little ones, and the Posterity that shall come after us for many Generations.

The neere and neighbouring example of the Church and Kingdome of *Scotland*, is in this case worthy of our best observation: When the Prelates there, were grown by their rents, and Lordly Dignities, by their exorbitant power over all sorts of his Majesties subjects, Ministers and others, by their places in Parliament, Council, Colledge of Justice, Exchequer, and High Commission, to a monstrous dominion and greatnesse, and like Gyants, setting their one foot on the neck of the Church, and the other on the neck of the State, were become intolerable insolent; and when the people of God through their oppression in Religion, Liberties and Lawes, and what was dearest unto them, were brought so low, that they chused rather to die, then to live in such slavery, or to live in any other place, rather

then in their own native Country: Then did the Lord
say, I have seen, I have seen the affliction of my people, and
I have heard their groaning, and am come down to deli-
ver them. The beginnings were small, and contemptible
in the eyes of the presumptuous enemies, if such as use to
be the beginnings of the greatest works of God; but
were so seconded and continually followed by the un-
deniable evidences of Divine Providence, leading them
forward from one step to another, that their Mountain
became strong in the end. No tongue can tell what mo-
tions filled the hearts, what teares were poured forth
from the eyes, and what cries came from the mouths
of many thousands in that Land, when they found an
unwonted flame warming their breastes, and perceived
the power of God raising them from the dead, and crea-
ting for them a new world wherein should dwell Reli-
gion and Righteousnes. When they were destitute both
of moneys and munition, which next unto the spirits
and armes of men, are the sinews of Warre, the Lord
brought them forth out of his hid treasures: which was
wonderfull in their eyes, and matter of astonishment
to their hearts. When they were many times at a pause
in their deliberations, and brought to such perplexity,
that they knew not what to chuse or to do, for prosecu-
ting the work of God; onely their eyes were toward
him: not onely the feares and furies, but the plots also
and policies of the Adversaries, opened the way unto
them, their devices were turned upon their own heads
and served for the promoting of the work of God. The
purity of their intensions elevated above base and
earthly respects, and the constant peace of their hearts
in the midst of many dangers, did bear them out against
the malicious accusations and aspersions put upon their
actions: all which were sensible impressions of the good
providence

providence of God, in his great works
which as the Church and Kingdom of *England* exerci-
sed at this time with greater difficulties then theirs, have
in par: already found, so shall the Parallel be perfected
to their greater comfort in the faithful pursuing of the
work unto the end.

Necessity, which hath in it a kind of Sovereignty, &
is a Law above all Laws, and therefore is said to have no
Law, doth mightily presse the Church and Kingdom of
Scotland at this time: It is no small comfort unto them
that they have not been idle and at ease, but have used
all good and lawfull means of Supplications, Declara-
tions and Remonstrances to his Majestie, for quenching
the combustion in this Kingdome: And after all these,
that they sent Commissioners to his Majestie, humble
to mediate for a reconcilment and Pacification: But the
offer of their humble service was rejected, from no o-
ther reason, but that they had no warrant nor capacity
for such a Mediation, And that the intermixture of the
Government of the Church of *England* with the Civill
government of the kingdom, was such a mistery as could
not be understood by them. Although it be true, which
was at that time often replied, that the eighth demand
of the Treatie, and the answer given thereunto concern-
ing the Uniformity of Religion, was a sufficient ground
of capacity, and the proceedings of the Houses of Par-
liament against Episcopal Government, as a stumbling
block hindering Reformation, and as a prejudice to the
Civil State, was ground enough for their information.
The Commissioners having returned from his Majestie
without successe, and the miseries of *Ireland*, the distres-
ses of *England*, and the dangers and pressures of the
kingdom of *Scotland* growing to greater extremity: such
as were intrusted with the publick affairs of the King-
dome

done were necessitate according to the practise of
former times (his Majesty having denyed a Parliament)
to call a Convention of the Estates for considering of
the present affairs, and for providing the best remedies:
which immediatly upon their meeting by the speciall
providence of God, did receive information of diverse
treacherous attempts of Papists in all the three King-
domes, as if they had been called for that effect; And by
the same providence, Commissioners were sent from
both Houses of Parliament to consider with the Estates
of the Kingdome of *Scotland*, of such Articles and Pro-
positions as might make the conjunction betwixt the
two Nations more beneficiall and effectuell for the se-
curing of Religion and Libertie against Papists and Pre-
lates with their adherents. Their Consultations with
the Commissioners of the Generall Assembly, did in
the end bring forth a Covenant, as the onely meane af-
ter all other have been assayed, for the deliverance of
England and Ireland out of the deeps of affliction, pre-
servation of the Church and Kingdome of *Scotland*
from the extremity of miserie, and the safety of our
Native King and Kingdomes from destruction and de-
solation. This is the manifold necessity which Na-
ture, Religion, Loyaltie, and Love hath laid upon
them.

Nor is it unknown in this Honourable, Reverend and
wise Audience, what errorrs and heresies in doctrine;
what Superstition and idolatrie in Worshippe, what
Usurpation and Tyrannie in Government, what cruelty
against the soules and bodies of the saints have been set
on foot, exercised, and executed for many Generations,
and now of late by the Romane Church; all which we
hope through the blessing of God upon this work, shall
be brought to an end. Had the Pope at Rome the know-
ledge

ledge of what is doing this day in *England*, and were this Covenant written on the Plaster of the wall over against him, where he sitteth *Belsazzar*-like in his sacrilegious pomp, it would make his heart to tremble, his countenance to change, his head and Miter to shake, his joynts to loose, and all his Cardinals and Prelates to be astonished.

When the Reformed Churches, which by their Letters have been exciting us to Christian Communion and sympathie in this time of the danger of Religion and distresse of the Godly, shall heare of this blessed conjunction for uniformity in Religion according to the word of God and the defence thereof, it shall quicken their hearts against the heaviness of oppressing sorrows and feare; and be no other than a beginning of a Jubilee and joyfull deliverance unto them, from the Antichristian yoke and tyrannie.

Upon these and the like considerations wee are verie confident, that the Church and Kingdome of *Scotland* will most chearfully joyne in this Covenant, at the first motion whereof, their bowels were moved within them? And to give testimony of this our confidence, we who are Commissioners from the Generall Assembly, although we have no particular and expresse Commission for that end; not from want of willingness, but of foresight) offer to joyn our hearts and hands unto it, being assured that the Lord in his own time will against all opposition even against the gates of Hell, crown it with a blessing from Heaven. The word of God is for it, as you have been now resolved by the consent and testimonie of a Reverend Assembly of so many godly, learned, and great Divines. In your own sense and experience you will find, that although while you are assaulted or exercised with worldly cares and fears, your thoughts

thoughts may to the what course and manner of
other times; when upon seeking of God in private or
publike, as in the evening of a well spent Sabbath, or day
of Fast and Humiliation, your disposition is more spiri-
tual, and leaving the world behind you, you have found
accesse unto God through Jesus Christ, the bent and in-
clinations of your hearts will be strongest to go through
with this work. It is a good testimony that our desires
and wayes are agreeable to the will of God, if we affect
them most when our hearts are furthest from the world
and our temper is most spirituall and heavenly, and least
carnall and earthly. As the Word of God, so the pray-
ers of the people of God in all the Reformed Churches
are for us, And on our side, if we were more sensible then an
Army to hear that there were any fervent supplications
to God against us, blasphemies, curses, and horrid im-
precations there be, proceeding from another spirit,
and that is all. That Divine Providence also which hath
maintained this Cause, and supported his servants in a
marvellous manner unto this day, and which this time
past hath kept things in an equall ballance and vicissitude
of success, will we trust from this day forth, through
the weight of this Covenant, cast the ballance and make
Religion and Righteousness to prevail, to the glory of
God, the honour of our King, the confusion of our
common enemies, and the comfort and safety of the
people of God: which he grant, who is able to do a-
bove any thing that we can ask or thinke.

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